

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY.  
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HARTFORD, CONN.  
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From the New York Observer.  
WHAT VERY STRANGE BEINGS  
WE ARE!

Yes! What very strange beings we are! We, who are sinners, expect to be treated with more deference than the innocent and holy. Their will is not done, nor do they desire it should be. We, who are of earth, expect privileges, as we in our ignorance account them, which they of heaven never dream of claiming—the privilege, if not of holding the reins of government, yet of directing how they should be held; and of having things move on according to our inclinations. But should men, who are yesterday and know nothing, rule, when angels of an intellectual growth of thousands of years, cast their crowns at Jehovah's feet, and decline every thing but the most entire subjection?

But this is not all. We, who are the sons of God but by adoption, expect to be treated better than God's only begotten Son. Did not he suffer? And is it a mystery that we should? Was he "acquainted with grief?" and shall we deem it strange and inexplicable that we should have experience of the same? Why should we marvel that the cup we deprecate does not pass from our lips, when a far more bitter cup did not pass from him? Shall we conclude that God is not a hearer of prayer, because a prayer of ours is not answered in kind, when he whom the Father always hears, prayed "let this cup pass from me," and it was not done? Ah, you say, what a dark and mysterious Providence this is! But that was darker and more mysterious, which left the Son of God to be betrayed and crucified by his enemies. And what if his sufferings were to accomplish an immensely important object? how few, it may be supposed, of the intelligent minds that looked on, were aware of that. Besides, may not your sufferings be intended to accomplish an important object? Are they not certainly so meant? Do we not read of chastening, that "it yieldeth the peaceable fruits of righteousness unto them who are compassed thereby; and of affliction, that it "worketh for us a far more exceeding and eternal weight of glory?" Doubtless our sufferings are in their place as indispensable as were those of Christ?

Again, how reasonable and fit it is, that the followers of a suffering Saviour should themselves suffer—that they should drink of the cup of which he drank, and be baptized with the baptism where-with he was baptized? How could we be like him, without suffering? The Master made "perfect through suffering." How could he make his disciples suffer to be made perfect until after they "have suffered awhile"? He went through suffering to his dominion and glory. Why should we expect to reign with him, except we also suffer with him? Have we not always known that the cross is the condition of the crown? "If we suffer, we shall also reign with him." Jesus was never known to smile on earth. But we reckon it strange and quite unaccountable if we may not smile perpetually. He wept, while we regard each tear we shed as a mystery. What inconceivable have any of God's adopted children ever suffered, the sense of which was as keen as that under which the only begotten Son cried out, "My God, my God, why hast thou forsaken me?"

We wonder that God does not hear every prayer we offer to him for every sort of thing, for health, for success in worldly matters, for exemption from bereavement, &c., never reflecting that if He did so, He would cease to be the Governor of the world, except in name. He would be to us, as we should rule all things by the sway of our prayers. And where would be the difference between being on the throne ourselves, and directing Him who occupies it? Who would care to hold the reins of government, if he might by the expression of his desire control the Being in whose hands they are? What a world this would soon become, if every prayer—every expression of desire offered to God, even by his own children, were answered according to the term of it! The voices of them in heaven who say "Alleluia, for the Lord God omnipotent reigneth," would be hushed at once. Oh! shall God be infinitely wise and intelligent, and not employ his boundless wisdom and knowledge in maintaining the affairs of his creatures? Shall his omniscience of all things in all periods, exert no influence on his determinations? Shall he, to gratify us, hear a prayer which we would never offer if we saw what he sees, or what we ourselves may discover in the progress of a few short years? What strange beings we are to expect or desire such a thing!

Are we the only persons whose happiness is to be regarded by God in his dispensations? What if an event affect us with sorrow? The same event may affect others with joy, and God may be receiving their praises while he hears our complaints. Are we alone to be considered, and not they? We grieve, perhaps, because one very dear to us has been taken from earth to heaven. We prayed importunately that it might be otherwise, but we were not heard. We know not what to make of it, and are on the point of murmuring. But was not thy friend's happiness to be taken into the account, as well as thine? Is the event so very mournful a one in the aspect of it which he contemplates? Does he grieve that he has made the exchange? If thy loss were equivalent to his gain, it would be unkind to complain of the dispensation. But what is the loss to thee, in comparison with the gain to him? Is not thy friend satisfied with what God has done? And shall you indulge discontent? If you cannot but grieve, yet you should be willing to shed many tears for the sake of having all his wiped away. Can a soul too soon come from sin and sorrow? Can heaven be entered prematurely? Do you not read and believe that it is better, far better to depart and be with Christ?

How very inconsistent we are! If God, weaned from our discontent and complainings, should say, "Well, since you desire it, be it according to your

mind," is there one who would not instantly respond, "nay, rather be it according to thine?" Who would exercise the fearful privilege of ordering a single event which is to affect him? And shall we contend for a privilege which we would not exercise if we had it? Will we claim to choose in a case, in which, if the right of choice were given us, we would immediately give it back into the hands of God?

From the Charleston Gazette.  
REFLECTIONS.

Time flows on, and the wings of the destiny of man; diversified, indeed, as regards circumstances or fate, but in one grand event alike, and certain to all.

When we reflect on the aggregate of human evil, or on the numerous and various causes of sorrow which exist, we cannot but admire the wisdom of the great Disposer, who beautifully mingles life with death, so that we may find in this fallen world blessings for our enjoyment, with but one condition. The condition is made known in the gospel of Christ. There we learn that "goodness is great gain, having the promise of life that now is, and also of that which is to come."

The Christian has often to stand still, and adore the goodness of God for the displays of his benevolence in creation and providence; but how much more in the manifestations of his mercy and power in rescuing souls dead in trespasses and in sins, and in restoring the obliterated beauty of the Divine image.

Such operations are "with the demonstration of the spirit and with power;" we cannot be deceived in the matter. Omnipotence alone can change the low-like nature of man into that of the lamb, and raise creatures fallen, degraded, from guilt and misery, and make them kings and priests unto God.

How marvellous the grace which thus implants a new principle in the heart at variance with, and in direct opposition to, the dispositions, habits and desires of human nature, and causes it to reign and rule there, to the happiness of the recipient, and the glory of God. The Christian too, under these considerations, feels the vast discrepancy that exists between the love that saved him and his own love to the Saviour and to the souls of his fellow beings.

He sometimes fancies a perfect man in Christ; he admires the beauty of symmetry in the Christian virtues; their order and fitness; their harmonious concurrence in high resolves and bold achievement; he sees his being so divinely endued, as to need but a momentary disrobing of mortality to be found mingling with the sacrificed ones around the throne of God. He compares himself with the object of his contemplation, but his soul sickens at the contrast. He looks at his own character, a virtue and a vice in complete unity; there, an excellent testimony to his low, like, debasing nature, broken and defaced; here, good resolutions and noble aspirations, but alas! grovelling pursuits and imperfect deeds. He is conscious of possessing capacity, and the materials of knowledge, and the results of experience; but they are rather dragged into the service of God, than voluntarily induced by a sense of his goodness, or the wants of others.

But from the good and bad of his own heart, he looks away to the same Jesus, and hopes to reflect some of his lustre and purity; and in this way, to become more tolerable to himself; well knowing that it is the only way in which he can be acceptable to God.

From the Connecticut Observer.  
HONESTY.

Men are often dishonest when they do not suspect it. To try to purchase an article for less than its real value, for example, is not the conduct which a strictly honest man would approve. Yet how many endeavor to do this, almost every time they make a bargain. They seem to set on the principle that every man must take care of himself—and if by deprecating the article they wish to obtain, or by dint of importunity, they can persuade its owner to part with it for less than it is worth, they suppose they have done nothing improper. They suppose he knows what is consistent with his interest, and it is no concern of theirs, if he injures himself by yielding to their importunity.

What is the price of the book? said a person to a clerk in our hearing, the other day. The clerk replied that it was 18 1/4 cents. "It is too much," said the customer, who had scarcely had time to glance at the book, and we presume, knew nothing of its real cost, or of its value to the bookseller. His remark was evidently the spontaneous bursting out of a desire to get things a little lower than the price set by the seller—without any consideration whether it can be afforded at that price. Such persons would make the same remark if articles were offered at half their cost. "It is too much," would be the natural grating forth of their feeling. It has become a thing of course with them to try to "beat down," as it is called, the price of goods—and this they often seem to do, rather to show their shrewdness at bargaining, than from the love of money.

They love to be able to tell how adroitly they managed to lower the first price of what they have purchased. Now is this right? Is it an exhibition of Christian principles? Does it honor the religion of Christ? Does it show love to one's neighbor, at all in proportion to a love of self? And in the brighter and better days that will yet dawn on our world, will such practices prevail, and have the sanction in any degree, of the followers of Christ?

A treatise on Christian ethics, which should we have alluded to, is very much needed. It would, if properly executed, show men that the spirit of religion should enter into every bargain, as really as into our worship in the house of God. It would show that we should love our fellow men, when dealing with them in matters of buying and selling, as really as when sending them the Gospel of salvation. From misapprehension on this point, religion is excluded from a large part of the concerns of life, and men regard it as only designed for hours of devotion. Christian usefulness is much impeded by the daily transactions and bargains between man and man. How, for instance, can I hope to influence my neighbor to attend to the concerns of his soul, if he sees, in my bargains, and my every day intercourse with him, that I disregard his interests, and think only of my own? I shall dishonor religion in his eyes, and weaken the influence which I might otherwise exert in bringing him from the service of the world to the service of God.

From the Religious Magazine.  
LETTER WRITING.

Messrs. Editors,—  
It seems to me a subject of regret that good sentiments or beautiful thoughts should be lost to the world, merely because their birthplace chanced to be a letter instead of an essay or a poem. In this age of literary luxury, when so many are hungering and thirsting, not for wealth, nor honor, nor the empty gewgaws of the fashionable world, but for intellectual nutriment, and when the main desire is for the newest and finest of the mind's productions, nothing can feel that true appetite should be lost. The man who buries a gem in the earth, is no less to be censured than he who casts it before swine. It is blameworthy selfishness, that hoards up in the private drawer and portfolio, so many of the mind's choicest productions. Friendship may in some degree hallow them—they may be entitled by the circumstances of their origin, to exemption from common criticism—but they should by no means be shut up like the various species of composition, letter writing affords the best scope for the powers of many minds. Set a man of some sensibility, little courage, and considerable ambition, to writing a formal essay which may be subjected to public criticism, and he is perhaps completely en-  
trammelled. His very desire to appear well, makes him stiff and awkward, and all his best thoughts are spotted by the artificial polish they receive.—  
But set him down to converse with his friend, in a familiar letter, and he is free. His paper becomes a transcript of his soul—a mirror reflecting, perfect in all their lights and shades, the pictures his fancy may have wrought or imagination collected. You see exhibited that ease, gracefulness and richness which will be entirely wanting in his more labored and formal productions. I have often lamented the error which confines so many sweet flowers to the solitude in which they were born, and refuses to bring to the light those

"Gems of purest ray serene,"

which, though formed in the "dark unfathomed caves" of thought and feeling, and only culled for the private garden, or the family casket, it would gladden many an eye to look upon.

Besides, it is due to poor human nature, so often harrassed by the strange attitudes and unnatural dresses in which she is exhibited, that mind should sometimes be seen in its true connection with heart. And this can nowhere be, but in the free correspondence of friend with friend.

ANIMAL BODIES IN PEAT.

The power of peat to preserve animal bodies from putrefaction is very great. According to a respectable English journal, two human bodies buried in peat, and dug up 50 years afterwards were quite fresh. The skin was fair, and of its natural color, and the flesh as soft as that of persons just dead. In the beginning of the last century the perfect body of a man in the ancient Saxon costume was discovered buried in peat, in Yorkshire; but it soon perished, on exposure to the air. It is stated in the Philosophical Transactions of 1734, that two human bodies were preserved in peat for 59 years.

In 1747, the body of a woman was found six feet deep, in a peat moor, in Lincolnshire. The old fashioned sandals on her feet showed that she had been buried there for many ages, yet there were very few marks of decay.

A body was dug up in Ireland, fresh and unimpaired, which had been buried under a foot of gravel and eleven feet of moss, and had on garments of hair. Many centuries ago, before the use of wool was known in Ireland, the people wore hair garments.

At the battle of Solway, in the time of Henry VIII. in 1542, a troop of horse were driven into a morass, which instantly closed upon them. This story was not generally believed to be authentic till the bodies of a man and horse, in complete armor were dug up there, many years afterwards. We might add that in digging a well in Somersetshire, pigs were dug up well preserved in peat, their bodies entire, and in various postures.

BLESSINGS OF TRACTS.

"PEACE IN DEATH."

From a Lady in Gloucestershire, England.  
I rejoice to inform you of an interesting event. A lady (I am not at liberty to mention her name) was on her sick bed; I was requested by her husband to visit her, which I did, and found her quite destitute of any comfort arising from well grounded hopes of eternity; pointing her to the only refuge for guilty sinners, she listened with attention; and I sent her, with a few lines of encouragement, the account of Miss P., by Mrs. Knill. The interesting narrative seemed written for her; she told me afterwards that it was many times taken up before she could get through with it, her feelings were so deeply im-  
pressed by reading it. Their early histories had been very similar; both had enjoyed a gospel ministry, an eminently pious mother, and to both the world had proved a snare; they had sought their friendship, been led away by outward prosperity, and to both it was reserved that the riches of sovereign grace should be more known to the solitude of the sick chamber, and on the bed of death.

At a following visit, I found the tract, Peace in Death, had proved very edifying. Although she had been accustomed to hear the gospel from a most faithful minister, yet her mind was far from being clear in her perceptions of the way of a sinner's enjoying peace of conscience, or any thing like an assurance of pardon or acceptance with God.

The warm, yet simple statements of the poor old man were honored to perform this work; and led, I trust, by the Holy Spirit, she reposed, after many weeks of conflict, all her hopes of salvation on the atoning sacrifice of the Redeemer, and died in peace, imploring all around her to seek the Lord while he was to be found, and not to defer the great work to a dying hour. I cannot easily forget the anxiety with which she spoke, while her tears flowed fast, of her past neglect of the Saviour, and her great desire to be found right in the sight of God. Here is another indirect proof of the suitability of your publications alike in the cottage of the poor, and the parlor and the sick room of those in respectable society; their kind silent messages speak powerfully to the heart and conscience, lead the soul to Christ, and are messengers of peace and hope for eternity.—  
London Tract Magazine.

THE PAGAN VOICE OF PRAYER.

A Missionary was once travelling in India, in the midst of heathen idolatry; he came weary and ex-  
hausted to a little hut, where he put up for the night. Only a thin curtain separated his apartment from another, in which others slept. In the night he was awakened by a human voice in the other room. He listened, and he heard some one praying with great earnestness to Jesus Christ. Yes, in that land of idols, in the midst of pagan idolatry, in the silence and darkness of the night, that soul was lifting up strong crying unto Him who is able and willing to save; and who hath said, "Ask, and it shall be given you; seek, and ye shall find." And how had he learned of Jesus?—Not by a minister or a Bible; he had none; but by a tract some one had given to his child.—  
London Tract Magazine.

LOVE AS A RELIGIOUS AFFECTION.  
"We seem to want some other word by which to denote our supreme regard to God, than that which expresses our affection to creatures. When we speak of loving him, it must be in a different sense. Creature love is a passion. Divine love is a principle. It arises from an apprehension of his adorable perfection, especially as they are displayed in the great work of redemption, without which it is impossible for a sinner to love him. Much of his wisdom, power, and goodness, are discernible in the works of creation, and in his providential government; but the only proper, adequate, and full-orbed exhibition of his glorious character, suited to promote to our comfort and sanctification, is in the person of 'Christ Jesus and him crucified.' We must go to the foot of the cross to understand what the Scripture declares of his holiness, justice and truth, and the wonderful method by which they are brought to harmonize with the designs of his mercy and grace in the salvation of sinners. There is a sensibility of feeling in creature love, which is no proper standard of our love to God. This, depending much upon constitution and the state of the animal spirits, is different in different persons, and in the same persons at different times. It is variable as the weather, and indeed is often affected by the weather and a thousand local circumstances, no more in our power than the clouds which fly over our heads.—It is no uncommon thing to judge more favorably of ourselves on this point, on a bright summer's day, and while contemplating a beautiful prospect, than in the gloom of winter or the hurry of Champaign. The high affection of some people may be compared to a summer's brook after a hasty rain, which is full and noisy for a little time, but soon becomes dry. But true divine love is like a river which always runs, though not always with equal depth and flow, and never ceases till it finds the ocean. The best evidences are—admiration of his way of saving sinners—humble dependence on his care—desire of communion with him in his appointed season of rest—obedience to the will of his Providence, and obedience to the dictates of his precepts. To keep his commandments, and to keep them as his commandments, from a sense of his authority and goodness, is the best, the most unsuspicious test of our love to him. If we wish to love him more, or to be more satisfied that our love is genuine, we must not love the world nor be greatly solicitous of saving appearances in it. We must not be ashamed of the cross nor think it strange or hard that the spirit which crucified our Saviour should show itself unfeeling to us, if we have courage to avow our attachment to him. These are hard sayings to us for a time; and for want of a more early compliance with them, we perhaps long walk like a man with a thorn in his foot. How often have I in the morning surrendered myself to God, and before the day has closed, have been ashamed or afraid that people should suspect that I thought of him! It is no wonder that such treacherous hesitation should often hinder my comfort. But he is gracious; he gradually convinces us of our folly, humbles us for it, and strengthens us against it. Whenever he has made us thoroughly willing, we may depend upon him to make us able and successful; yet in such a way, that our whole life will always be a warfare, and we shall always have cause for humiliation and shame."—  
Letter from Rev. Mr. Newton, to Mrs. More.

From the People's Magazine.

INTEMPERANCE! INTEMPERANCE!!  
MR. EDITOR;  
Permit me to say a few words, through the medium of your publication, on a species of intemperance which, though less noticed by a majority of the temperance community, is scarcely less pernicious to the bodies and souls of men, than even ardent spirit itself. Having been addicted to this sort of intemperance myself (in consequence of its having been recommended by a physician for a complaint under which I then laboured) I speak from experience when I say that tobacco is one of the most deleterious as well as detestable articles with which I am acquainted. It is a cancer worm gnawing at the very vitals of the community; aiming a death blow at all that is fair and comely in youth; laying a foundation for chronic diseases of the very worst type; enfeebling the body; enervating the mind; and inducing premature old age in those who have, as yet, hardly passed the meridian of life. It often renders the aged filthy and disgusting, impairing the memory, beclouding the intellect, and disabling them from imparting valuable information to the young; while the latter, at the same time that they detest the practice in the aged, and perhaps treat them with neglect on account of it, are led on by the irresistible power of example and the ungovernable desires of a depraved appetite, to tamper with this deleterious drug till they are bound in chains which cannot be broken without the efforts of the struggles of a more determined spirit than inspires the breast of most of those who have once been enslaved to this narcotic poison.

I have intimated that the use of tobacco is contaminating the best portion of our own sex of all ages. Shall I go on to say, (delicacy forbids, while duty says proceed) that the fairer part of the community—our own mothers and sisters—have, in some instances, partaken of this debasing vice? But this is not all. It has not only beset those who ought to be examples of neatness,—the cook and the dairy woman—but it has even found its way into our parlors and places of public resort.—Yea, more; it has entered the house of God, besetting the sensibilities, shutting up the finer feelings of the soul, and rendering vain the exhibitions of divine truth.

Yes, Mr. Editor, having occasion, not long since, to make a tour through some of the New England States, and being detained during the Sabbath, in a remote town in Massachusetts, I went with a friend to the neighboring village to church.

In the morning we sat below, but in the afternoon,

having an invitation to do so, I took a seat with the singing choir. I had observed in the forenoon, that the aisles were mostly carpeted over with the dust of tobacco; but on entering the seats of those who were to lead in the devotions of the people of God, the sight and smell were beyond enduring. I made many shifts in order to avoid the pestiferous miasma, but all in vain: in whatever direction I turned my head I was nearly suffocated with the noxious vapor. The only alternative seemed to be to retreat or to "grin and bear it." For the sake of him at whose kind invitation I had come in, I concluded to do the last; determined, however, to notify them of the fact, at some future time; at least before I paid them another visit. This notification I have thought it best to give through your widely circulated and useful publication. Not so much with a view to censure, however, as with the hope of doing good, and of doing it with all gentleness and humility; aware of the strength of prejudice, when combined with a depraved appetite. Should these remarks have any tendency to preserve the visible temple of God from contamination, and his visible church from idolatry, the purpose of the writer will be fully answered.

TEMPERANCE IN ALL THINGS.

ECCENTRIC FIDELITY.

Mr. Townsend, author of the Abridgement of Milnor, once resided in this city, and used frequently to spend the Sabbath preaching in some one of the adjacent villages. On his return home from such an excursion, his course led him, it is said, to pass over a path quite unfrequented. As he trotted along, absorbed in his own reflections, he was suddenly startled from his reverie by a loud and boisterous laugh, in which several voices seemed to join, and which but illly accorded with either the sacredness of the day, or the subject matter of his own reflections. In vain did he cast his eyes around, to discover whence these unchristian sounds proceeded, and who were the persons by whom they were uttered. By and by, as he rode along, he emerged from the copse where he was when his ear was so unwelcome saluted, and perceived a number of young men busily engaged in a game of ball, upon a fine smooth plat of cleared land. He immediately dismounted and tied his horse, and proceeded towards the transgressors. So soon as the latter perceived the advancing man of God, they fled precipitately to the contiguous bushes, leaving their coats, hats, and implements of sport, upon the deserted ground. Nothing daunted, however, by this unforeseen movement, Mr. Townsend proceeded to the play ground, where he seized an I brandished one of the abandoned ball-bats, hailed the flying squadron, and urged them to return. "Stop," cried he, "for I am coming to join you; come, let us choose up." By a few expressions of a similar character to these, he ultimately succeeded in drawing back the entire company. Having fully secured their confidence, he exclaimed, "Come, now let us choose up. I choose the Lord, and will have him on my side. Whom do you choose? Come, choose away. What made you run, (continued he,) when you saw me coming? Did you hear me tell you I was coming to join you? I have come to join you. Let us join in prayer."—  
Suiting the action to the word, he dropped on his knees, and communed with God appropriately to his circumstances, in confessions and petitions, which, as they were breathed forth from a soul full of indignation at sin, and pity for the sinner, thrilled the souls of his transgressing hearers. He then rebuked them kindly, but decidedly, for their sin, and preached Christ to them as their only Saviour from its punishment. Some of the young men invited him forthwith to preach in the village whence they came, and he accepted the invitation. Here God signally blessed his labors. His bold faithfulness in that instance resulted in the conversion of a large portion of its population.—  
Western Recorder.

EVIDENCES OF PIETY.

"There may be great amiableness of natural character, correctness of moral deportment, strict integrity in our dealings with our fellow men, but these are not the holiness which the law requires, though there can be no holiness where these are wanting. They are good in themselves, and essential to the character of God's people; but outward actions must be estimated by the motives which produced them. In the believer they are the fruit of supreme love to God, entire submission of spirit to his sovereign authority, and apprehension of the beauty and blessedness of holiness. In the natural mind, the very same acts are the fruit of self love, desire of esteem, pride of character, self-righteousness of a blind and foolish heart, that would fain be in some measure its own Saviour; which abhors the charge of depravity that is brought against it in the word of God, and implied in the very terms of the gospel.

Hence these notions, good in themselves, and wisely ordered of God for the preservation of the frame of society, are so far from being holiness in the eye of the heart searching God, that they are often direct evidences of enmity to him, in those who perform them: and when the defects of all such obedience are exposed in the light of the holy law of God, the enmity will instantly discover itself. The case of the young ruler (Matt. xix. 16) who came to our Lord with that inquiry, "Good Master, what good thing shall I do to inherit eternal life?" is instructive to the point. He had made reason for his boast, "All these have I kept from my youth up; what lack I yet?" But when Jesus proved him by that which is indeed the very essence of obedience, supreme love to God, immediately he manifested that his carnal mind was, with all its outward exactness of moral conduct, alienated from God. There was that he loved more. "He went away sorrowful."

The same is the case with every unregenerate man, whatever be his general propriety of conduct, or the character of his religious creed. There is a great work which needs to be wrought in him; and this, the putting of God's laws into his mind and writing them in his heart. Till this be spiritual, holiness he cannot have. "But in regeneration, the enmity is displaced by delight and love." Col. i. 21; a change marvellous indeed, and well justifying those strong terms under which, as we have seen, the Scriptures set it forth. God is replaced on the throne of the human heart, which self and sin usurped before. His image is new created, and gradually perfected there. So the apostle, exhorting to holiness, describes it (Ephes. iv. 22) as a putting on the new man, which after God is created in righteousness and true holiness. Observe, it is a creation after God, after his image in righteousness and



true holiness. So he represents the believer in another place, (Col. iii. 10) as "putting on the new man, which is renewed in knowledge, after the image of him that created him." In other words, the law of God, the principle of true holiness, is re-established in the inward parts; the man is brought into a prevailing habitual conformity to it, in all its spirituality, as the one governing principle of his life. This is the proper character of sanctification, as it is a grace of the true Christian.—*Rev. Francis Goode, on the Better Covenant.*

#### EVIDENCE ON DRUNKENNESS. Taken before a Select Committee of the House of Commons.

EXTRACT.

"Have you ever the higher classes of mechanics who are in the receipt of large wages, 40s. a week, brought before you on charges of drunkenness?—Certainly."

Has the number of those increased or decreased? I cannot say that the number is increased, because they come only occasionally. If the committee will give me leave, I will mention a case, to show the beneficial and dreadful effects of drinking upon that class, to which allusion is made; it was the case of a discovery being made of a family in a state that if it had not been, it could not have been believed. I think there were four children; there was no bed, a few old ragged corners, into which they huddled; all occasions of nature in both ways were done in the room, and it was quite clear, for the common purposes of nature, that they never went anywhere else. Upon information being given, they were all taken and brought before me, and the mother and father, and brought before me; and I felt a good deal of interest, from the nature of the case, and went very minutely into the history of it from its origin, and I found that the woman, two years before, had borne a most respectable character; he was a mechanic, and could earn certainly two guineas a week. His brother came before me, for I committed both the husband and the wife to prison for neglecting their family, and adjourned the case for further inquiry and sent the children to the workhouse; and the brother came, with tears in his eyes, and was quite ashamed to appear, and said that this man had had a little property, and might have lived with great comfort; that from the property derived to himself and his wife from a common parent, he might have been in possession of an income of about £200 a year. I went further into the inquiry, by examining the boy, who was a very intelligent boy, of 10 years of age, and I found that the woman regularly rose from the rag on which she slept—the father, the wife, and the baby slept together on one batch of rags, and the others huddled up in a corner without any rags at all—and the father and mother went immediately into the gin shop, and the same gin shop. I had the keeper of the gin shop before me; it was kept by a woman, and she certainly seemed ashamed of it. And the boy described his mother as getting up and going into the gin shop; and the biggest boy then went out into the market, and tried to get a few pence by holding horses, leaving the other children to wander about, and I picked up cabbage leaves, and so on, to eat; they never were washed, they were never carried to a church; and the whole of this was brought on by drinking. He shook like an aspen leaf, and she was reduced to the greatest state of misery and wretchedness; she had scarcely a rag on. I believe she had not dressed herself for many months; and they had become addicted to these habits; and then when the money was all exhausted, he went to work; but there was no money expended on the education of the children, and they had never been washed.

What trade was he? I think he was a cabinet maker; but it was like a dog and whelps; they lay down together, and got up together; the children went out; and those children could be nothing if left to themselves, but thieves; and that was brought on by habitual spirit-drinking first taking possession of the mother, for it appeared first to have taken her, then the husband got into it; and there was no breakfast ever had, and no tea; there was not one of the comforts or conveniences of civilized life.

From the Pioneer and Western Baptist.

#### EDUCATION.

Sketch of the difficulties encountered by the early settlers in Illinois, to educate their children.  
By Robert Lemen.

The following sketch was read at a meeting of ministers and other brethren for mutual improvement, more than a year since, and handed over to us for publication. We regret that it has not been published sooner, though the facts have lost none of their interest by the delay. The paper was filed with other papers, and forgotten from time to time. Mr. Lemen is an old citizen of this country, and his statements may be relied on as a graphic sketch of bygone years.—*Ed. Pioneer.*

Having been requested to give a short history of the difficulties encountered by the early settlers in Illinois, to educate their children, and having been myself an eye witness of the same, it may, perhaps, be my duty to comply. If the relation was only to be given to those who, like myself, obtained their small share of education under all the unfavorable circumstances that existed at that early date, and whose requirements were similar to my own, I could do it with the greater freedom. But when I consider the vast change that 40 years have brought about, which the length of time I have lived in Illinois, respecting information, I view myself, as it were, surrounded by another race of beings, and I feel a degree of reluctance; and, like the title page of Lorenzo Dow's Book, it will be a "short account of a long journey."

In July, 1786, my father moved to this country. A few days before his arrival at the place intended, a family was murdered by the Indians. This distressing occurrence made it necessary for the inhabitants, being few in number, to collect together in a small fort, and the only subject for discussion was how to devise the best possible means to secure themselves from danger while they procured the necessities of life, which was with great peril, on account of the sword in the wilderness. In this state of things, nothing was said, and but little thought, about education. It is also to be recollected, that the early settlers in Illinois were chiefly what was called "back woods men," who had but little or no education themselves, having been raised on the frontiers.

The most important lesson taught the son by the father, was to use his rifle, the report of which terrified their enemies, the Indians, and by which they secured their game, which they in a great measure depended on for a support, and of which there was abundance. The tales of shooting the buck, instantly leading the gun, looking in every direction for fear of being overheard; the creeping into sink holes or caves in search of the bear with torches in their hands, were heard with attention and interest. The first school of which I recollect, was taught at Bellefontaine, near Waterloo, by a man by the name of Francis Clark. Unfortunately for himself and the children, he was an intemperate man, but the people were under the necessity of doing the best they could.

The next school was taught by one Charles

O'Hara. He was, by profession, a Roman Catholic, and loved a dram, but all this had to be encountered. Another difficulty was the scarcity of books. Dillworth's spelling book—the one most in use, cost one dollar, and the currency consisting of deer skins (specie being out of the question) it was difficult to make change, and children were neglected for the want of books. Some of the reading books were those that were ill suited to the youthful mind; such as the Arabian Nights' Entertainment, Robinson Crusoe, the Seven Wise Mistresses, &c. the latter of which falling into my hands, which contained such a frightful story about witches, and it is natural for children to believe what they read, no matter how erroneous, that, with other like tales, such as Black Beard the Pirate, the Pedlar with his arms and legs cut off, which were told for evening amusements, made such an impression on my childish mind that it was a number of years before I could throw it off. And to use words of the Scottish Poet, Mr. Burns, when travelling alone on dark nights, through lonesome places, in spite of all I could do, I would keep a sharp look out.

The man from whom I received the principal part of my small share of education, was by the name of Thomas Halfpenny. He was an honest, industrious teacher, but a poor scholar. This was unfortunate, as he taught a considerable length of time. But the greatest difficulty of all, a number of careless and indolent parents, who were not disposed to argue that learning only qualified men for dishonesty, and a number of children grew up to be men and women without knowing how to read or write.

But I should find no plea to excuse myself if I should overlook those few amongst them who loved and feared their God, who kept in their chest or on their shelf the holy scriptures, which they prized above the treasures of earth, and who spent their evenings around the dim lamp reading and meditating on the word of God, and would meet together on Sabbath days, and read a few chapters, sing a few psalms, and dispense. No public prayer was addressed to a throne of grace, but doubtless sincere, fervent secret prayer was offered up to God.—This class of men sought every opportunity to educate their children, and to respect the Sabbath, and notwithstanding the difficulties seemed insurmountable, yet they obtained for their children an education sufficient to qualify them for usefulness.

In reflecting on the changes that have taken place in Illinois since my recollection, as to the improvement of the mind, may I not reasonably conclude that the time is near at hand, when every child, no matter where, nor to whom, they belong, shall be taught to read the word of God.

ROBERT LEMEN.

The concluding remarks of Mr. Lemen, show clearly the great mistake under which those persons have labored, who have bestowed upon the first settlers of the West great blame and disgrace, for their want of general primary schooling. Blame has also been imputed to them in liberal measure, by people who never saw the abode of a new settler, for their inattention to religion, and the religious instruction of their families. It is probably true, that all which could have been done was not in all cases done. But to understand fully the degree of forbearance and commiseration to which the first settlers of the western wilds were entitled, a man or woman of New England, or other old settlements must travel personally in the wilderness, and there stay amongst the dwellers in log cabins, hastily thrown up, and rudely covered. They must also imagine themselves surrounded with fell savages, thirsting for their blood, and with more than serpent wiliness, watching by night and by day to take their lives, or make them captives.—And though there were no Indians to fear, no person who never saw it, can fully understand the insurmountable disadvantages under which families live, who are scattered far apart in new settlements. If they desire a school, who is to teach it? and how are the children to get two or three miles through the wilderness, provided they had a teacher? What New England mother would send a little son or daughter a second time, after being told that a huge bear had the day before stopped the little defenceless ones in their path, and after gazing awhile at them, turned himself out of their way into the wilderness? And yet such things are of frequent occurrence in the "back woods."

The writer of this was, in 1824, on the spot where an incident like this happened, and was told of it by the mother of the two children thus met, only a day or two after it transpired, and yet they had the fortitude to continue going their two miles to the floorless log shanty, called a school house. The same desirous for instruction mentioned by father Lemen, may, in a few instances, still exist, but they are not frequent. A general, strong desire pervades the people, to give their children an education, at least in most places of the West, if not in all.

The lover of religion, especially if he delight to preach the gospel to the destitute, feels a thrilling interest throughout his soul, when he stands in a circle of men and women who have been listening to his instructions, and in answer to his inquiry, hears one say that he has not heard a sermon for eight, another six, another five, and another three years; and yet all professors of religion. We have seen all this, and more, and feel a conviction that too much blame, and too little aid have been imparted to the dwellers in the woods.

From the Detroit Courier.

#### MICHIGAN BAPTIST MISSIONARY SOCIETY.

We are indebted to brother Robert Turnbull for the paper from which is extracted the following interesting Report. It is highly gratifying to hear of the spirited and successful efforts of our western brethren.

The Third Annual Meeting of the Michigan Baptist Domestic Missionary Society, was held, by appointment, at Farmington, October 30, 1834. The Mission Sermon was delivered by Elder Twiss, from 1 Cor. xv. 58; after which the Board presented the following as the Report of their doings for the past year:

#### REPORT.

In presenting our Annual Report, we beg leave to express our gratitude to Almighty God, through whose goodness our efforts in the past year have been attended with so much success. It was commenced in weakness and with much trembling, but

the retrospect affords us satisfactory assurance that the Lord is with us. At the last annual meeting, a proposition was made to raise \$500, by pledges of \$5 each. This subscription, through the assiduity of our agents, Elder Lewis, has been more than filled, and a considerable part of it already paid to the treasury. Other sums have also been paid by auxiliary societies.

Several brethren have served in the capacity of missionaries. Elder Both received an appointment in March last, to labor principally in the county of Macon. His reports represent the county, in many parts, as being extremely destitute of the ordinance of the gospel, and consequently immoral. In the village of Mount Clemens, the county seat, and in its vicinity, a change for the better begins to be evident. A temperance society has been formed, embracing 100 members. A Sabbath school has likewise been instituted, numbering eighty-five scholars; and a church has also been constituted of 14 members.

Our missionary represents Mount Clemens as a very important field, increasing rapidly in population, and from its natural advantages, promising great long term among the first of our villages, in point of commercial and mechanical enterprise. There are many indications for good in a spiritual point of view.

Elders N. Lamb, A. Lamb, Bronson, Farnsworth, and Ladd, have also labored as missionaries, during the past year, with much satisfaction to the board. We have been impelled by the numerous calls we have been compelled to pass by, and the widening field all around us whitening for the harvest, to double our diligence for the ensuing year, confiding in that Almighty arm on which the people of God have always leaned with the utmost security.

From the Christian Gazette.

#### BAPTIST GENERAL S. S. UNION.

NO. VII.

In our last number we proposed to show, and we believe did so satisfactorily to every impartial inquirer, that on the score of economy only, it would be greatly to the advantage of the Baptist denomination to have a Sunday School Union of their own. In the present number, we propose to offer some further considerations on this branch of the subject.

What are the objects for which we contribute our funds to the American Sunday School Union? The principal we suppose are two, 1st. To obtain a constant supply of important doctrines which are of vital interest to us as a denomination. Moreover, many of their publications contain expressions and allusions to doctrines which are in direct opposition to the views we entertain; besides which, books avowedly sectarian have been, and we believe still are, supplied by the Depository of the American S. S. Union; and some books of this character, containing Presbyterian sentiments have found their way from it into Baptist Sunday Schools. These facts, of which further proof will be given in a future number, we think will show conclusively to every unprejudiced mind, that the first of these objects, namely a supply of books suitable for Baptist Sunday Schools never has been and never can be obtained by means of the American Sunday School Union.

2. With respect to the second of these objects, we are far from being on a better footing than we should be by publishing Sunday School books for ourselves. The rates at which the American S. S. Union advertise the sale of their books, though apparently low, we have the authority of a person conversant with the business of book selling, are such as would yield a very satisfactory profit to any wholesale bookseller. But supposing that they are sold at the highest bookseller's profit, it must be self-evident that the payment of the enormous expenses, to which we have referred, cannot be met out of the business of the American Sunday School Union. The salaries and other expenses, the interest of the money invested in stock, &c., are so enormous, that no amount of sales could be effected, even by the machinery of numerous depositories and travelling agents, which could keep it from insolvency a single year. Donations and contributions must be constantly flowing in to supply the deficiency.

It might reasonably be expected, that an institution which had been so many years in existence, and to which so many thousands of dollars had been contributed, would by this time be able to support itself. But this is by no means the case. We have said that no business, however extensive, even at the highest bookseller's profit, could pay the enormous expenses of the American Sunday School Union. The rates, therefore, at which they sell their books, are merely nominal, while, for every book they sell at one dollar, two dollars have to be collected to pay the expenses of those occupied in making it. And this operation is constantly going on. It is a mere "humbug" to say that we buy our books from the American Sunday School Union at a low rate, while we are contributing to that institution a sum much greater than the cost of all the books we purchase.

A bookseller could well afford to sell at a very low price, if his customers would agree to pay for the cost of his books, and all the expenses of manufacturing his books; and yet our business operations with the American Sunday School Union appear to be precisely on this footing. How long it shall continue so, rests with the intelligence and good sense of the denomination to determine.

Since we took up our pen in defence of a Baptist General Sunday School Union, impelled to the task as we were by honest convictions of its importance and necessity, we have seen it proposed in some of our periodicals, to have "A Baptist Publication Society," to cover the whole ground of a Tract Society and Sunday School Union. If our brethren like that name better than the one we have chosen, so be it; we have no objection to the name, only let us have the thing.

EZRA.

AN ADDRESS, delivered at the Inauguration of the Faculty of Bristol College, Bucks County, Pennsylvania, April 2, 1834. By Rev. Chauncey Colton, A. M. President of the College. Philadelphia: Published by Key & Biddle. 1834.

We have read this Address with much interest, and believe that the Principal of that institution takes a correct view of education.

This college, in its infancy, gives promise of strength, and of a respectable standing among the many flourishing seats of learning in this wide spread land. The following is an extract from the Address: "The standard of scholarship demanded by the age and country in which we live, is at once eleva-

ted, thorough and practical. Here, in this new world, if the great mass of public sentiment is to be purified, if the tide of ignorance and infidelity and crime is to be stayed, if human nature is to assume its renovated forms, while a sound and intelligent regard must be paid to what is truly useful, the flame of cultivated intellect must be permitted to rise and burn. Here, in this new world, if the storms which are now gathering blackness are to be beaten back—if the menacing thunders which are ready to break over the citadel of our free institutions, are to be hushed—if, as the ages of coming time roll on, the nations of the earth are to be permitted to gaze upon us, as exhibiting the sublime spectacle of a great and happy and united people, whose God is the Lord; the standard of Christian scholarship, and the standard of Christian enterprise, must be rendered as pure, as elevated, and as thoroughly and truly practical, as the highest capabilities of the human mind and heart, sanctified by religion, and aided by the brightest age that has yet blessed the Church and the world, can make it."

"Let it not be supposed that a limited number of eminent scholars, such as were seen at Athens and Alexandria, and in London, in the days of Anne; or even a multitude of learned men in the abstract sciences, such as may now be seen in Paris, and every other city of Europe, can supply the place of a much higher standard of practical enterprise than has ever been exhibited by any body of merely learned men, meet the exigencies of this age and country. We want scholarship adapted to the age and country, deeply imbued with the spirit of Christian enterprise. We want minds trained to vigorous and active habits, and to patient and thorough investigation, enriched by all learning, and sanctified by the renovating and transforming grace of God. We want men who have so studied the ORACLES OF TRUTH in connection with human science and letters, as to have every eye rounded and tasked under the impulse of Christian duty, every power disciplined under the influence of holy motive. We want educated minds, which have been so trained as to feel and know their own resources, and to recognize the paramount obligation of using them in the service of God, and their fellow men. We want men who have so grided on their intellectual panoply as to move forward like the war-horse on the eve of battle. The field of action in this new world is large, the motives to high achievement powerful."

This is an Episcopal College, and manual labour forms a part of the plan of its founders.

The College now presents, in its first annual catalogue (annexed), substantial proof of what it is—and cheering and delightful promise of what it is to be.

The number of the students, as will be seen by a reference to the Catalogue, is one hundred and two. Besides these, there remain on the schedule of applicants for admission, about sixty, who cannot for want of room, be received.

For the Secretary.

#### ELEVEN DAYS MEETING AND REVIVAL IN POMFRET.

The Baptist Church in Pomfret for a year or two past, though externally prosperous, has been evidently ebbing in the tone of Christian feeling. This retrograde course, in that which constitutes the true glory of Israel, excited the alarm of some individuals, and led them to propose a meeting for special prayer, in regard to the expediency of appointing a protracted meeting. The question, in the first stages of deliberation, lay bare, and in consequence of the opinion of some, that every cloud in our canopy should be dispelled before we could reasonably expect a blessing. The question, however, was settled, that it was expedient. Previously to its commencement, we had a few tokens for good, but the strongest in faith, when they saw the little cloud, did not suppose it surcharged with so rich a blessing as we have experienced. The meeting commenced on the 21st of October, and continued eleven days in succession; during which we were assisted by brethren Grow, Gage, Benedict, Cole, Hicks, Hunt, (Cong.) and Huntington, each of which labored faithfully in the presentation of plain, pungent, "old school" divinity, to a large assembly. After a respite of ten days, and on Thanksgiving day, we commenced a second series, which continued until Sunday evening. The length of our meeting so disturbed the minds of a number of violent opposers, that they never became quieted until the blood of Christ was applied to their consciences. If I may include three who have been received by the church, but not yet baptized, we have had added by baptism since the commencement of the work, fifty-two males and 28 females. Beside, about 20 have been added to the Methodists. The work is evidently subsiding, and yet we may reasonably expect gradual additions for several months. Among the baptized, are the wife, eldest son, and fourth daughter of the pastor.

The manner in which this meeting has been conducted, as well as the results, have been very satisfactory to such as were capable of distinguishing between the mere momentary excitement of the passions, and that produced by the force of truth upon the conscience. The services connected with preaching were invariably preceded by prayer, and the prominent object in prayer was the invocation of the Spirit's influence. At the close of the second day, professors of religion were requested to separate themselves from the congregation, by taking the body pew, and to take the lead in sight of sinners, in bowing the knee before God, when their former long tried, much esteemed and venerable pastor, J. Grow, led in prayer, in which their sins were confessed, and the Spirit's quickening influence invoked. On the following day, the anxious were invited, when a number presented themselves. They were invited on an average about once a day, but irregularly, and not so often as some judged expedient; and the occasional disappointments of such as had previously neglected the opportunity, produced not more than fourteen that presented themselves at any one time; but God wrought powerfully among such, and as it regards conversion, almost exclusively. The seats were daily thinned by conversions, and daily filled up by the awakened, and were as full on the last day of our prolonged meeting, as at any previous day. God seemed to say to the church, as long as you will exercise faith, and co-operate in the use of means, you shall have employment. I would also add, that of the some 70 that have professed religion during this revival, (perhaps I might include such as have not yet professed,) I do not think three, if one, can be found, that did not present themselves for special prayer. The decision of the mind to take the seat, seemed almost like the *sine qua non*, though we know it was not. It was obvious, however, that such as were too proud to accept prayers, were not sufficiently humbled to accept of mercy. One passage of Scripture was for some time vividly before my mind, viz. "And the power of the Lord was present to heal."

It may also be proper to remark, that although no judicious arrangement will secure the desired object, except God give the increase, it does not justify imprudent arrangements. I allude to the imprudent course which some have allowed, of permitting as many to engage in prayer for the anxious,

as were disposed. D. is anxious for their conversion, and in his zeal forgets that A. B. and C. have preceded him, and with more zeal than discretion, protracts his prayer until every bone in the human frame, being pressed in its unnatural position, it becomes extremely painful, and the chief relief of the anxious is found in the word Amen. But one prayer in public was offered for the anxious, and that was the closing prayer of the preceding services.

It may be profitable to others to remark further, that unless the pastor of the church be a man manly, free of prejudice, it is best that he should manage the general direction to the course and management of the meeting. The timidity and diffidence which on other occasions may become him, may here be wholly misplaced. While the pastor may with propriety listen to the suggestions of every church member, still, should he surrender himself wholly to the dictation of any, or even to his covering the effects of his imbecility, by the confusion of the meeting, produced by the conflicting opinions of individuals.

The salvation of sinners in this revival is an object of devout gratitude to God, as also the elevated tone of religious feeling, as well as the harmony produced in the church. Unto God be the glory.

NICHOLAS BRANCH.

Pomfret, Dec. 31, 1834.

For the Secretary.

Mr. Editor,

I have just returned from an evening meeting. It was an interesting one, not because all who profess to love the Lord, and to be the disciples of Christ, were there, with warm hearts and open hands, to make it so; but because the object which we met to promote, has God's promise for its accomplishment; because it is an enterprise on which angels gaze with the most intense interest; because it affords an opportunity for Christians to test their faith by their works; because it holds out to them the glorious privilege of being workers together with God, in the execution of his purposes of love and mercy toward our ruined race, and of being instruments in his hand to perfect his most wonderful designs. As I have hinted that it was a meeting for a special purpose, the reader may ask if it has not an appropriate name. It has. It is called the monthly concert for prayer; and for the benefit of these brethren who may not perfectly understand the appropriateness of the title, I will give a brief explanation of it. It is observed (or pretended to be) by all evangelical Christians, I believe, throughout the world, on the first Monday evening of every month. The object is to pray for the spread of the gospel, and to exhort and stimulate each other to more active exertion in this great work; to supplicate the divine blessing upon the labors of those who have gone to preach the gospel to the heathen; and to contribute a little of our substance to sustain them, and send forth more laborers into the great moral harvest. But perhaps my readers are beginning to say that my attempt at definition is superfluous; that they understand what I define; and that I am greatest privileges to attend it. O, that all professing Christians could adopt the above sentiment, and give practical demonstration of their belief. Suffer me to put the question to each individual reader: Do you always attend the monthly concert when it is possible for you to do so? Do you never absent yourself, except for very important reasons? And when absent, do you feel that you are neglecting a duty which you are obliged to be absent, do you always think to pray for the spread of the Gospel, and for the upbuilding of Christ's kingdom? These are momentous questions which every Christian should answer to the satisfaction of his conscience. Has Christ said, "Go, preach the gospel to every creature," and have Christians nothing to do in this great work? Has the promise been made that Christ should have the heathen for an inheritance, and his disciples have no interest or concern in its accomplishment? O, why this query, this criminal indifference to the interests and wants of a world lying in sin?

Brethren, do we believe that God works by means? Do we believe that all the heathen who have been converted, have been enlightened and awakened by the efforts of Christians? And when we see what wonders God hath wrought in the dark places of the earth, while but comparatively few of his professed people have been actively engaged in the work, what mighty works might we expect to see accomplished, if all who have vowed to be for the Lord should engage heart and hand in the glorious enterprise? O, could the fervent supplications of all Christians ascend together upon these consecrated evenings to the Lord, and with them their free-will offerings be cast into his treasury, we might confidently expect soon to see the Gospel every where triumphing, the heathen renouncing their idols, sinners trembling, and the glorious day rapidly approaching, when the knowledge of the Lord shall cover the earth. Brethren, shall we slumber over this subject another year; or shall we arise this year, and resolve to bring all the tythes into the store-house, and prove the Lord, and see what he will do to build up Zion? V. W.

From the Emancipator.

Mr. Editor,

We are often told by slave-holders and their friends at the north, who consider slavery too delicate to be touched by hands unaccustomed to the work, that families of slaves are scarcely if ever separated. The following advertisement, from the Richmond (Va.) Enquirer, is the best evidence that slaves are sometimes sold by the executors of the estates of deceased persons; and if they, as executors, do their duty as such, (the law compels them to do so,) will sell the slaves as they would other property, in such a manner as will produce the most money. If a mother and her child will bring the more money by being sold together, they are sold together; but if they will bring the most by being separated, they will unquestionably be sold separately.

Possibly Mr. John Chowning was in favor of a "gradual emancipation," and as "most of the slaves are young," intended to fit them for emancipation, had he lived long enough. They will now probably be purchased by some other gradualist, who will in the next 50 years show his dislike to slavery, by having some 70 or 80 like young slaves of both sexes, to gradually emancipate.

NEGROES FOR SALE.—Will be sold, in front of Thomas-street tavern, in the town of Urbana on Monday, the 29th of the present month, (if fair, if not, the next fair day,) twenty-five negroes for cash, consisting of men, women, boys, and girls, among which is a first-rate carpenter, a house servant, ostler, and carriage-driver; and most of them are young and very lively.

THOMAS STREET, } Executors of John Wm. SHEPARD, } Chowning, dec'd.  
Middlesex, Dec. 1, 1834.

Leaves of Lane Seminary.—We learn on good authority, that Mr. Lane, late of New-Orleans, the principal patron of Lane Seminary, has expressed his unequivocal disapprobation of the laws recently enacted in that institution for the suppression of free inquiry and the rights of conscience.—*Emancipator.*

#### CHRISTIAN HARTFORD

#### IN REFERENCE WHICH GOD

When a man in gold, and supposes what does he do? he is a poor man, of procuring subsistence, withstanding he is pure, it is mixed with certain, nor can he of it, because of change with him, because they can mass which is of What does he do? he is a poor man, ed with want, he no resting place, self, refuse him a posed treasure. refiner with his owner, the whole Whatever remains delivered over to ing by them with the images turned to the own weight than value, and beholder, the ev

Now, every of the possessor in the full amount, have claims upon mand, and can bobs of that govern ed upon the fac If the owner, called into foreign his wants. For the "image and gold itself, even trinsic value, this gives it cur

It is not prece it not the same at between, relation, is called the Christian but h either in life or of God but he shocks incident Upon the nat not dwell. It is id is "the substance of things, soul is suspended its power of res let him read a the apostle in t This faith is gold is to its pos cious," as the s surpasses the w which man can instance. To be in quality, is of mine, either en and impure sub feancy doubtful.

Ought not, th ry individual, on the part of C trials, which in pose of purifyi one to ascertain strength of his church of God annihilated by like impure gol ly diminished h undecided as t fancied herself and wealth wh earth have pas his little flock, rupt powers of whatever form that corrupt g effect against t refine their fait and ultimately other name for

Let individ es of God, prep the Mother of that the Ameri inal faith, wor ing at ease in 2 Come what the conflict, no

DEDICATION On Thursday ous house of w and society at the propiate use by ed in the follow Mr. Nichols, of Reading besto Foranda Bosto Bronson, Pray Singing, and be The Sermon shake all nation come, and I will Lord of hosts," which was given tivity of the Ju



## CHRISTIAN SECRETARY.

HARTFORD, JANUARY 3, 1835.

## IN REFERENCE TO THE TRIALS TO WHICH GOD SUBJECTS THE CHURCH.

When a man in the gold region finds a lump of gold, and supposes he has obtained a great treasure, what does he do with it? Does he hoard it up and make no use of it? Certainly not—and especially if he is a poor man, and needs the immediate means of procuring subsistence, and a home. Now, notwithstanding he has gold in his possession, it is impure, it is mixed with earth—its value he cannot ascertain, nor can he avail himself of a home by means of it, because others who would be willing to exchange with him a home for his gold, will not do it because they cannot tell the value of the crude mass which is offered them.

What does the owner, in this case? He is pressed with want, he is a wanderer on earth, and has no resting place. Gold he has, but knows not to sell, refuse him any benefit on the score of his supposed treasure. Self interest now sends him to the refiner with his treasure; and by request of the owner, the whole is cast into the "refiner's fire." Whatever remains, at the end of the fiery ordeal, is delivered over to the officers of government, and being by them moulded, apportioned, and stamped with the image and superscription of Caesar, is returned to the owner, far less, perhaps, in bulk and weight than when first found, but now pure, specific in value, and carrying with it to the eye of every beholder, the evidence of its real value.

Now, every one is ready to supply the wants of the possessor in any thing he pleases to demand, to the full amount of his treasure. If the government have claims upon him, his gold answers the demand, and can never be refused, because the symbols of that government are, by authority impressed upon the face of it.

If the owner, once poor indeed, but now rich, be called into foreign lands, there his gold will supply his wants. For, though foreigners may not know the "image and superscription" upon the coin, the gold itself is every where deemed to possess an intrinsic value, either for wealth or ornament, and this gives it currency.

Is not precisely so with a Christian's faith? Is it not the same with that mass of faith in individual believers, which, when united in church relation, is called the faith of the church? What has a Christian but his faith, on which he can depend either in life or death? And what has the church of God but her faith, to sustain her amidst the shocks incidental to her in every age.

Upon the nature of the faith of the gospel, we will not dwell. It is amply sufficient for us to know that it is "the substance of things hoped for, and the evidence of things not seen." The salvation of the soul is suspended upon it; and if one would know its power of resistance, achievement, and conquest, let him read a summary of them, as drawn up by the apostle in the 11th chapter of Hebrews.

This faith is to the saints and the church, what gold is to the possessor, only as "much more precious," as the soul of man and its immortal interests, surpass the wants, the sufferings, or the wealth, which man can suffer or enjoy in this transitory existence. To believers, their faith, though genuine in quality, is often like gold when taken from the mine, either encumbered or mixed with extraneous and impure substances; rendering its value and efficacy doubtful, both to its possessor and others.

Ought not, therefore, the church of God, and every individual of it, to esteem it an act of kindness on the part of God, when he casts them into fiery trials, which he declares he does for the express purpose of purifying their faith, and so enabling each one to ascertain the precise value, quantity, and strength of his faith. The same may be said of the church of God collectively. She can no more be annihilated by the fire of affliction than gold; but like impure gold, her apparent faith may be greatly diminished in quantity, and the church be thus undecieved as to the amount of spiritual riches she fancied herself to possess. After all, it is wealth, and wealth which will endure when heaven and earth have passed away. The real church of God, his little flock, have nothing to fear, though the corrupt powers of earth, under whatever name, or in whatever form are arrayed against her. The most that corrupt governments or corrupt churches can effect against the saints of God by persecution is, to refine their faith, which is more precious than gold, and ultimately to take their lives, which is but another name for sending them to glory.

Let individual Christians, then, and the churches of God, prepare, by faith, for a coming onset by the Mother of Harlots, by which, signs indicate, that the American church is to be purged of a nominal faith, worldly conformity, pride of life, and living at ease in Zion.

Come what will, vital godliness will not suffer in the conflict, nor a child of God be lost.

## DEDICATION AT STONINGTON BOROUGH.

On Thursday the 25th ult. the new and commodious house of worship erected by the Baptist Church and society at the above place was opened for its appropriate use by a series of religious services, performed in the following order:—Invocation, by the Rev. Mr. Nichols, of the Congregational Church, Singing, Reading scriptures, Introductory prayer by brother Foranda Bester, Singing, Sermon by brother Asa Bronson, Prayer dedicatory by brother Mallory, Singing, and benediction.

The Sermon was from Haggai ii. 7, "And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts." After an appropriate exordium, in which was given a short historical sketch of the captivity of the Jews, its causes, and termination, it was

remarked, that to convince the world of the truth of the christian religion and fill the church with glory, God has shaken the heavens and the earth. This the preacher illustrated by noticing terrible events from the flood till the birth of the Savior, and dwelt upon the moving incidents attendant upon his advent, his miracles, his sufferings, the accompanying commotions of nature, opening graves, and rising dead. From these, in conjunction with the terrific grandeur of the announcement of the law upon Sinai, he argued the truth of the christian religion.

He also adverted to the agitation of religious systems, by the advent of Jesus Christ, and secondly, spoke of the manner of the divine operation in filling the second temple with glory; and in what manner Jesus Christ, the desire of all nations, now fills his spiritual house, the church, with glory, by the indwelling of the Holy Ghost, and its operations in the conversion of the enemies of God. The glory of God was also seen in the privileges of the Church, affording peace of conscience, joy in the Holy Ghost, unity of the spirit, and union with God; and the power exerted in her defence.

The wisdom of God in redemption, and his sovereignty in the church, were also pointed out, and his people were named separately, and each well sustained, as contributing to fill the church with glory.

The holiness of God as manifested in the Church was made to contribute to her glory; and also his justice. On this last topic the preacher was felicitous and impressive in his illustrations, coming to the inevitable conclusion from the facts introduced, that the church is an awful place for covetous men, lying christians, and painted hypocrites. The preaching of the gospel, its threatenings were each noticed as means by which God fills his house with glory. This is but a very imperfect outline, and by no means does justice to the sermon, which was both good, and appropriate; and listened to with much apparent interest by a respectable assembly.

The other services were marked by becoming seriousness and appropriateness.

It is believed that our churches are generally unaware of the great blessing of God conferred upon this church, within a few years, and its efforts to promote the cause of God, especially since its present pastor, brother Jerome S. Anderson has laboured with them. They have two places at which worship is steadily attended and has been for years; one of which is 2.12 miles from the Borough, and the pastor spends a half of each Lord's day at that place. Within two years the people have erected a good house at each place and that by their own unaided liberality, and owe nothing. The house at the Point is 60 feet by 40, with a fine basement, in which is a spacious lecture room, and two other rooms for their convenience; the whole cost \$3,400. The slips in this house are owned by those who subscribed to the erection of it, but the choice of each one's location was hidden for in an auction the day before the dedication, and amounted to near \$600, a sum amply sufficient to furnish a bell, and every other desirable fixture, and leave the house free of debt.

Being present at the bidding for choice, we were greatly gratified with the harmonious manner in which the whole went off. It would be doing injustice to withhold a meed of praise from the young gentleman (Mr. J. Hyde), who acted as auctioneer. Though we have witnessed the tact of many different men in this department of business, we have not seen a more spirited and well-directed effort on any occasion; and this, we were told, was but his second or third attempt at auctioneering.

The house of the Point is 44 by 32 feet, and every way a neat edifice, costing \$1,500. Thus we see that this one church has in two years expended \$5,900 on two houses for their accommodation, and that without debt or begging. The church has long been a feeble and, and not many years since was almost extinct. But believing the promises of God, they placed themselves in an attitude in which the promised mercy and blessing could reach them, and the ARMED of the Almighty has accompanied their prayers and efforts. Brother Anderson, their pastor, has given himself to incessant labor and toil, to promote the prosperity of this Zion, and may he long be blessed in his ministry.

A protracted meeting succeeded the dedication, from which we have not heard.

## REVIVAL AT NEW LONDON.

We had the pleasure and privilege of spending the last Lord's day (Dec. 25th.) with the church under the pastoral care of brother Alvan Ackley, in the city of New London. There is in progress there a soul animating revival of religion in the church, and a work of converting grace upon the hearts of sinners, many of whom had been turned to the Lord. Meetings for worship are frequent & thronged. The heart must be frozen indeed which could hear unmoved the fervent, agonizing prayers offered to God by his people, and the exulting expressions of inward peace and joy, poured forth in honor of the Redeemer, and these intermingled frequently with confessions of broken hearts, returning prodigals coming again to Zion. It was our happy lot to attend a baptizing scene, with our beloved brother Ackley, when five subjects of the good work of grace were led into the tide and buried with Christ in baptism. We reckon this as one of the most solemn, delightful, and interesting seasons of the kind with which the church is ever indulged, both as to the manner of the administrator, and the calm and solemn dignity in the candidates. When they emerged from the briny wave, it really seemed as if no muscle moved, while their inward peace was plainly beaming in their countenances, as they approached the shore. A conviction stole over the mind at the moment, that if those men of learning, who, to oppose this blessed ordinance, have endeavored to frighten their people with the fear of death, from cold water, could have seen this administration, shame would have mantled their faces for having thus called in question the safety of obeying the Lord in any of his requirements.

Nearly thirty have been baptized by brother Ackley, and may the work long continue. During our stay, a protracted meeting was in progress with our Methodist brethren, and we were glad to learn, with fair prospects of a visit of grace from the Lord. For two weeks previous to this visit to New London, it had

been our happiness to call at Norwich City, where accessions of those who give evidence of faith, are being made to the church under the ministry of brother S. S. Mallory.

The church in Preston is joyful, in view of a late precious revival, and brother Alfred Gates, their pastor, is pursuing his course with renewed zeal.

We did not visit the church at Leffingwelltown, but saw brother Levi Meach, their pastor, by whom a most pleasing account of the state of the church was given, and we hope to have an account of the past revival among them, which has not now ceased.

The church at Milltown, (North Stonington) under the pastoral care of brother F. Bester, is prosperous and united, having lately been blessed with a work of grace.

At Westerly, R. I., where was no regular church till quite lately, we found a blessing had attended the preaching of the Episcopal clergymen who had visited there, and it was believed a goodly number had been converted, some of whom were people in years. What was more pleasing still, was the fact, that these people being an enlightened people, required baptism according to the apostolic mode, and their ministrations complied with the expressions of the English church book, and "warily dipped" them, in other words led them into the stream, and immersed them according to the commission. Readers are referred to the account of the dedication at Stonington, for particulars of a short visit to that thriving borough.

TO CORRESPONDENTS.—An absence of fifteen days from home, has placed us in arrears with both correspondents and new publications. It has not been possible since our return, (completely used up by excessive labor and travelling) to reduce our table to order, and clear it of its contents. We therefore involve the patience of all concerned, with a pledge of the earliest attention in future.

To the patrons and readers of the Christian Secretary, the publisher presents his best wishes for a happy and prosperous New-Year; not in doggerel rhyme, for he has no one to write it, and is happy to know that his patrons do not wish for it. The thirteenth volume of the paper will close with the next number; and he takes pleasure in stating that the paper was never in a better "way to live," if arrangements are paid, and its friends will continue as heretofore, or increase their efforts to obtain and forward names and remittances of new subscribers. The general satisfaction with the paper, now expressed, inspires confidence that ministering and other brethren will lend their present aid to increase the list of subscribers. It is also hoped that seasonable payment will in all cases be made. Having still in view the primary objects for which the Secretary was originated, and supported by the good wishes and efficient aid of his brethren, the publisher will go on.

The Money-Box, or Henry and Anna. An English tale, revised for American children, pp. 66. Boston: Clapp & Broaders. 1834.

This is amongst the almost boundless variety of books for children, which are now poured upon the public; and is an exception to a general opinion which we do not hesitate to utter, that if three-fourths of the sorts were annihilated, community would be greatly benefited. We do not like fiction for amusement; but the "Money Box," though a fiction, confines itself to one object, the inculcation of benevolence upon juvenile minds. The story is soon told, and that in a manner to carry rebuke irresistibly to the covetous; and, at the same time, is perfectly within the comprehension of a child. The book is beautifully printed, and as well bound. We commend it to parents for the benefit of their children.

## General Intelligence.

## Foreign.

From the N. Y. Dai. Advertiser.

## ELEVEN DAYS LATER FROM EUROPE.

## IMPORTANT NEWS.

The packet ship *Charlemagne*, Capt. Pieren, arrived yesterday, in the remarkable short passage of 23 days from Havre, having sailed on the 5th of December, to which day she brings papers containing eleven days later from Europe. These papers contain fifteen days later from all parts of the continent, and six days later from England.

The French Chambers met on the 1st, and on the 3rd, adjourned over until the 5th. American affairs, which are looked to with so much interest here, form no part of their discussions.

The affairs of Spain appear to continue much as usual. There had been some severe fighting between the troops of Don Carlos, and those of the Queen, the advantage is claimed on both sides.

Galignani's Messenger of the 25th Nov. says:—"It is said to have been decided on Friday in the Council, that the Bill relative to 15 millions claimed by the United States, shall be presented to the Chambers in one of its earliest sittings. M. Thiers, it is added, affirms that he shall be able to carry it."

The London papers announce the death of the Duke of Gloucester."

The emperor of Russia in October, 1832, had given authority to the Polish refugees to address to him petitions for pardon, or for their trial, within the space of two years. This period having expired, his Imperial Majesty has issued a new Ukase, declaring that henceforth no petition for pardon shall be received from those individuals—that their property, which has been under sequestration, shall be definitely confiscated—and that such of them as dare to pass the frontier shall be treated as convicted criminals.

## LONDON.

A special Court of Common Council was held yesterday for the purpose of considering what steps the present state of the political world required it to take. The Lord Mayor, Winchester, took the chair. Mr. Ashurst, after some observations against the Duke of Wellington, read resolutions, the substance of which was, to thank his Majesty for the measures of reform which had been carried, and to express their deep sorrow at the appointment of the present Ministry, who had always been most strenuously opposed to those measures of reform which had been recommended by his Majesty for the benefit of the people, and stating that they could not feel confidence that the present Ministry would ever carry out the object of the Reform Bill. Mr. Stevens seconded the motion, and condemned the change of principles in the Times. For the motion, 109—majority 49. An address, founded on the resolutions, was then moved by Mr. Ashurst, on the reading of which the Court was cleared after much confusion. During the absence of the report-

ers, it was understood the address was agreed to with out a division.

Public meetings continue to be held in various parishes of the capital, and in the provinces, against the Duke of Wellington's attempt to form a Ministry, and addresses to his Majesty pour in from all sides to the same effect. The proceedings, are, however, so similar one to another, that it would be a waste of the reader's patience to continue to report them at any length. In the country meetings are stated to have taken place by the Journals arrived to day, in Weymouth, St. Leonard's, Halifax, St. Alban's, Salford, Manchester. In Scotland, public feeling is equally alert; meetings having been held at Kincardine, Leith, Perth, Stirling, Dundee, Linlithgow, Haddington, Kinross, Cupar, Fife, Hawick, Dunbar, Galashiels, Kelso, Coldstream, Aberdeen, Kirkcaldy, St. Andrew's, and Greenock. At several of the meetings, both in town and country, certain resolutions against the Duke, put forth by the Birmingham Unionist in 1832, have been again revived and adopted.

The Prussian State Gazette of the 25th ult. has the following:—"The emperor of Russia, with the Crown Prince, went to the Opera last evening, to witness the performance of *Capotie Montechi*, by Bellini. The King of Prussia was also present, and the two Monarchs were received with loud acclamations. The Grand Duke of Weimar has returned to Weimar, and Prince Frederick, Co-Regent of Saxony, to Dresden. M. de Menckwitz, the Saxon Minister of Foreign Affairs, has returned to Dresden.—Our funds are 4 per cents, cash 99½, paper 10½."

The Hague was the very first place to which the Duke of Wellington despatched a messenger, after he was sworn into office. The purport of his communication to the King of Holland was, that it was not his intention to depart from the course of foreign policy adopted by the late government. Despatches to the same effect were next sent off in succession, to Paris, Madrid, Berlin, Frankfurt, Vienna, and Constantinople.—*Morning Herald.*

It is evident by the remonstrances to the Crown which continue to flow from public meetings, that no ministry can obtain the national confidence, who is not determined to fulfil to the utmost, the expectations to which the Reform Bill, and the promises of their predecessors has taught them to expect.

The king, in his reply to an address from the city corporation, gave the following answer:

"It has been and ever will be the object of my earnest solicitude to correct abuses, and to improve the condition of the country. I trust the ministers I may appoint will, by the successful prosecution of this, the first wish of my heart, justify my confidence, and obtain that of my people."

This is considered by many as an assurance that the new ministry will not be formed to prevent those reforms which its predecessors were preparing, or pare them down to such dimensions as may accord with the principles of the Tories or Conservatives.

## VERY LATE FROM FRANCE.

By the packet ship *Silvie de Grasse*, Weisdotholdt, the editors of the N. Y. Daily Advertiser have received full files of Paris papers to the 9th December, and have to the 12th inclusive. The ship was boarded by our news boat yesterday at 4 o'clock P. M. about 25 miles S. E. of Sandy Hook, during a very heavy squall; the making the trip in the unprecedented short space of 19 days. On the 5th December, the Chamber of Deputies assembled, when none of the Ministers and not more than eighty peers were present. Baron Pasquier took the chair. In the Chamber of Deputies, the American claims formed no part of the discussions. We extract the following:—

Sir Robert Peel arrived at the Hotel Bristol, Place Vendôme, at eleven o'clock on Saturday night the 6th ult. Sir Robert left home on the 36th ult. at two in the afternoon, and slept at Massa Carrara, Suse, and Lyons. Yesterday morning Sir Robert received the visits of his Excellency Lord Granville, and his brother, Colonel J. Peel, and at eleven o'clock left Paris for Calais. A Courier, who was despatched from England subsequently to Mr. Hudson, having missed Sir R. Peel, returned on Saturday night about 12 o'clock to Paris, and was immediately sent on to Calais, to have every preparation made for Robert's immediate embarkation.

The Swabian Mercury gives the following extract of a letter from Hamburg of the 26th ult.—"The news of the change of the British Ministry has produced an electrical effect upon the Spanish emigrant here attached to the Pretender. They had apparently despaired of the cause of their Prince, and many of them had taken residence upon long leases, expecting to remain in a complete state of inaction. Now however they are employing every means to raise money, in order to proceed to Genoa, which is to be their first station. Some of our commercial houses intimately connected with Tory houses in London, but which have hitherto paid no attention to these emigrants, now not only show them great kindness, but even appear disposed to furnish them with the funds necessary for their voyage. They have, probably, received instructions to this effect from their English correspondents."

The Emperor of Russia—His Imperial Majesty has arrived at Berlin, and performed the journey in the incredibly short time of ninety hours. His arrival created great astonishment. The Prince of Holland has also left Holland for Berlin, on receiving the news of the late change of the English ministry. There appears a similar coincidence in all these movements, accompanying the Duke of Wellington's return to power.

Dreadful accident at Liverpool.—On the 17th ult., several hundred people assembled on the Cheshire side of the Mersey, to see a fight between two men. On returning, the ferry-boat being light loaded, the gulls, and the boatmen being intoxicated, they were so judicious as to overload their boats, two of which swamped; and thirty-six out of forty-six persons were drowned.—*N. Y. Gaz.*

## Domestic News.

New mode of Burglary.—The store of Post, Gibson & Post was entered on Saturday night through the scuttle, and the thieves broke several doors, and descended to the counting-room. Here they broke open eight desks, stole a gold watch, gold chain, some specie, and a quantity of notes, with which they escaped undetected. It appears now to have become the fashion for thieves to break into houses through the scuttle, for no less than nine stores in the above neighborhood have been burglariously entered in this way within the last nine nights.—*N. Y. Transcript.*

Highway Robbery.—A few days since, a farmer from Westchester received about one hundred dollars in payment for a load of produce, and having placed the money in his wallet, was proceeding up Chatham St., when a person, pretending to know him, stepped up behind him, placed both arms around his breast, gave him a fraternal hug, and then begged pardon for the mistake he had made. The farmer soon found that he was minus both his wallet and his money—a hue and cry was raised—but the bird escaped.—*Id.*

Going the entire seine.—On Monday, about 3 o'clock, the sloop *Superior*, of Penikese, lying in the stream at the foot of Murray-street, was boarded by some thieves; and while the between-decks was crammed with passengers, the second deck was hoisted from the upper deck, put them into a boat, rowed into a little creek at the foot of Thirteenth-street, and ultimately sailed them. Capt. Sherwood heard that they had been landed at the foot of Thirteenth-street, and taken away in a wagon. Tompkins traversed the city, saw the wagon in front of a house in Ludlow-street, went in, found seven men cutting up and salting the wine, surrounded them, and took them to the police office, whence they were sent to Bridewell.—*N. Y. Transcript.*

## MARRIED.

In this city, on Thursday evening last, by the Rev. G. F. Davis, Mr. Isaac S. Hayden, to Miss Jane Keeney, both of this city.

In this city, on Wednesday evening last, by the Rev. Dr. Hawes, Mr. Nelson Gould, of Springfield, to Miss Caroline Wells, of this city.

At Suffield, by Rev. J. L. Hodge, Capt. Warren Lewis, to Miss Phoebe Phelps, daughter of Capt. Seth Phelps, all of Suffield.

At Pomfret, on the 22d ult. by Rev. N. Branch, Mr. Isaac King, to Miss Ruth Snow. By the same, Mr. Jeremiah King, to Miss Caroline Snow—all of Pomfret.

## DIED.

In this city, on the 2d inst., Tryphena L. Bowles wife of Mr. Josiah H. Bowles, printer.

In this town, Mr. Horace R. Seymour, aged 46.

In this town, Widow Hannah Emore, 65. Miss Eliza Newberry, 22 daughter of Dea. Frederic Newberry.

At East Hartford, Miss Ursula Olmsted, aged 91.

At Wintonbury, Widow Mehabet Webster, aged 69 years. Widow Ruth Case, 85.

At Wethersfield, Dea. Samuel Hillhouse, 74.

At Suffield, Dec. 14, Mrs. Desira P. Rising, aged 89. She was for many years a worthy member of the last Baptist Church in Suffield.

At Coventry, Mrs. Priscilla Cook, aged 70, relict of Dea. Jesse Cook.

At Norwich, on the 18th ult., Rev. Joseph Strong, D. D. aged 81.

## MECHANICS SOCIETY.

The annual Meeting of the Mechanics Society of Hartford, will be held at Union Hall, on Monday evening next, at 6 o'clock. A general and punctual attendance is requested.

E. GLEASON, Sec'y.

## PHRENOLOGY.

Mr. Jones will commence his second course of Phrenological Lectures, at the Lecture Room of the Baptist Church, on Tuesday evening next.

## TRACT SOCIETY.

The Annual Meeting of the Connecticut Branch of the American Tract Society, will be held on Wednesday evening, January 7th, 1835, at 7 o'clock, in the Centre Lecture Room, for the transaction of the usual business. There will be a public meeting in the Centre Church on the Sunday evening following, Jan. 11, at half past 6 o'clock, at which time it is expected that delegates from the parent society, with others, will deliver addresses, and that subscriptions will be received to that society in its efforts to raise \$30,000 for the distribution of tracts in foreign countries.

CHARLES HOSSMER, Secretary.

## NOTICE.

The Baptist Church in Wethersfield have agreed to hold a protracted meeting, to commence on the second Lord's day in January, 1835. Ministering and other brethren are affectionately invited to attend. Wethersfield, Dec. 24th, 1834.

## NOTICE.

The Ministerial Conference of Ashford, will hold its quarterly meeting at the house of Br. N. D. Benedict of West Woodstock, on the second Tuesday in January, at 1 o'clock, P. M. Sermon by Br. Wm. Bowen, Br. T. Wakefield his substitute.

N. BRANCH.

## NOTICE.

THE next meeting of the Temperance Society of Tolland County will be at East Stafford, on Tuesday the 27th January, 1835, at one o'clock, P. M. Dr. Beardsley the State Agent will be present, and a full delegation from all parts of the County is earnestly desired.

CHARLES NICHOLS, Sec'y.

Hartford, Dec. 25, 1834.

## NOTICE.

THE Baptist Church in New Milford have agreed to hold a Protracted Meeting, to commence on Wednesday evening, the 7th of January, 1835. Ministering and other brethren are affectionately invited to attend.

DAVID BALDWIN, Pastor.

New Milford, Dec. 12th, 1834.

## NOTICE.

By an order from the Court of Probate for the district of Tolland, will be sold at public vendue on the first Monday of March, 1835, at one o'clock in the afternoon, on the premises, all the real estate of NATHAN FENTON, of Willington, an insolvent debtor, unless previously sold at private sale, consisting of two small farms and several detached pieces of land all situated in the Northern part of the said town of Willington, by—

HIRAM RIDER, Assignee.

Willington, Dec. 31st, 1834.

## JUST PUBLISHED AND FOR SALE BY

## A. S. BECKWITH,

Children instructed to fear God—a sermon occasioned by the recent death of Miss Sarah F. Davis, with a brief memoir—by her Father, dedicated to the children in Sabbath schools.

Also just published by F. J. HUNTINGTON, and for sale by A. S. BECKWITH, Tales and Essays for children, by Mrs. Sigourney.

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The Young Ladies' Book of Piety, a practical manual of Christian duties for the formation of the female character.

Daughter's Own Book.

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Fireside Piety, Child at Home, &c. &c.

The above and many similar works on hand will be found suitable for New Years and Christmas Presents.

Memor of the Life and Correspondence of Hannah More. Second American edition.

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For 3 of them, \$7 00 per annum

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The cost of the works when imported, is \$39 00.

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